THE

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CHRISTIAN UNION.

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THE DAY OF REDEMPTION FOR ITALY.

THE die is cast and Naples is free. The recent news from Italy has awakened the admiration of the world. The triumphal march of Garibaldi from Reggio to Naples, the flight of the Bourbon King, the entrance of the Liberator into the capital, and his welcome by the liberated people amid a perfect carnival of joy—these things are already familiar to our readers, and have led them to praise Him who is overturning thrones and dynasties, to prepare the way for the reign of the prince of Peace. Francis II. has fled from the dominions which he and his fathers have blighted by their tyranny, and they have been taken possession of by the Washington of Italy, in the name of Victor Emanuel and of Italian unity. By this remarkable revolution, constitutional liberty and civil and religious freedom have gained a foothold and a strength on that classic soil, such as Rome, in her best days, never knew or even dreamed of. And it can not stop here. Rome, the seat and source of all the tyranny which has crushed Italy for ages, is now circumvented with light. The army which is trying to sustain the dominion of the Pope is doubtless by this time defeated and driven off, and nothing but the presence of the French troops at Rome prevents the pontiff from following the example of his faithful son, the King of Naples, and quitting forever the Vatican and the Qurinal.

By these marvelous movements, civil and religious freedom have secured a position and a prestige far beyond the area of Italy. The sacred rights of man will be more than ever respected beyond the Alps, and constitutional liberty will yet, as the fruit of this great revolution, find a place and a home in every kingdom on the Continent. This glorious event will inaugurate a new era in the history of human progress. The frozen barriers and ice-bergs that have long stood in the way of true advancement are yielding and melting under the bright beams of the Sun of Righteousness, and streams of salvation are beginning to flow over and fertilize regions long desolate, and no human power can congeal and compress these living waters.

There may and probably will be a terrible reäction. There may be complications and collisions brought

about by the Catholic powers. Serious diifficulties and jealousies may arise among the friends of Italian liberty, in relation to the ways and means of securing the great end at which they all aim. Difficulties also may grow out of the great ignorance and excitability of the people who have just emerged from despotism, and also from the delicate question yet to be solved, with respect to what shall be done with the Pope; whether or no he will remain at Rome, and if so, what shall be the limits of his domain, or if his friends should advise him to leave the Holy See, where he should find a place of refuge. The freedom and unity of all Italy may be put to a severe test—the day of her full redemption may be for a time postponed—but though seas of blood may be shed in the strife, they can never quench, but will rather spread far and wide the light and the new ideas that have entered the Italian peninsula, and roused the people to a consciousness of their real worth and true dignity and strength. However Absolutism and Popery, its chief support and stronghold, may struggle for life and contend for the supremacy, their day is gone. The temporal power of the Papacy is broken. It will soon be said of Papal Rome as it was of old Troy, *Roma fuit*, ROME WAS. And is it too much to hope that the proud Rome of the Tarquins and of the Cæsars—the city of the Popes will one day become the source and center of a pure and living Christianity, whence shall go forth heralds of the true cross to every quarter of the globe?

Imperial Rome was long the mistress of the world, and Papal Rome has for ages ruled the earth with a rod of iron; and is it too much for Christian faith and hope to anticipate that Rome, liberated and evangelized, reformed and Protestant, may hereafter put forth a power for good, surpassing in true glory and grandeur, the mightiest achievements ever accomplished in the proudest days of her imperial or papal dominion? We know that the Lord's hand is not shortened that it can not save, and that where sin has abounded, there will he cause his grace much more to abound and triumph. And though the hopes of the friends of Christ may be yet delayed, we can not but hope that Italy, crushed for a thousand years, will soon rise from the dust, and be employed by the King of Zion as a polished shaft in his quiver, and as a threshing instrument that shall break in pieces the thrones and the altars of the Man of Sin.

To realize these hopes for Italy we must use the means. The Lord will be inquired of by the house of Israel to do these things for them. The Waldensian Church and our Italian brethren need to be supplied with far more abundant means. They could now use to good advantage, if they had it, fifty thousand dollars, in sustaining schools, colporteurs, and evangelists, in carrying forward the Theological Seminary at Florence, and in sending the Gospel into the new fields which the late revolution has opened in Southern Italy. Are there not hundreds of our friends, whose hearts are moved with sympathy in behalf of that land, so long oppressed by the Man of Sin, in which God is now doing such wonders, who will not only pray for the people of Italy, but will also contribute liberally and promptly, to supply them with the Word of Life and the means of grace while the door is open?

DUTIES DEVOLVED ON THE CHURCH IN VIEW OF THE SIGNS OF THE TIMES.

It is both our duty and our privilege to "discern the signs of the times." By a careful consideration of the aspects of the age, we may find clear hints and strong motives to renewed and vigorous Christian effort.

AGE OF ACTION.

We are evidently passing through a critical and eventful period of the world's history. This is *a time of intense activity.* In every department of enterprise—in politics and religion, trade and commerce, learning and science—there is life and motion, and a putting forth of mighty energy. The war of the moral and social elements waxes fiercer every day. Truth and error, light and darkness, freedom and despotism, are coming into closer and sterner conflict. The lines of distinction between these opposite and contending forces are becoming more clearly marked, and their respective advocates are taking sides with more decision, and with an unyielding determination to maintain their ground. In such a state of human affairs, when the elements of good and evil are roused into deadly antagonism, and are contending for the mastery, it becomes the friends of Zion to take a decided stand on the Lord's side—to awake and "put on the whole armor of God, and to be strong in the Lord and in the power of His might."

AGE OF REVIVALS.

This is the *age of the Spirit.* At no time since the day of Pentecost has the Spirit of God descended with so much power, and His mighty and marvellous working been so marked and manifest, as in these recent years of revival. These are "the years of the right hand of the Most High." In Ireland and England, Scotland and Wales, in Sweden and parts of Germany, in France, Belgium, and Italy, in India and Australia, in Africa and the islands of the sea, in various portions of our own land, and among those who do business in the great deep, the Spirit of God has come down and wrought wonders of grace and mercy. Converts have come to Christ "as a cloud and as doves to their windows." This surely is the Lord's doing, and it is marvelous in our eyes. When we notice the important fact that these outpourings of the Spirit have been vouchsafed in large measures in Roman Catholic countries, and amid Papal communities, we are assured that our efforts in behalf of Romanists are not in vain, and that we do not spend our strength for naught; for "*the Lord is there,*" working with Divine power in these fields, cheering both sowers and reapers with His blessing, and crowning their labors with success by His mighty coöperation.

AGE OF PRAYER.

This is also eminently an *age of Prayer.* The incense of supplication, ascending from myriads of altars, rises in a vast cloud before the throne, and descends in more than Pentecostal blessings. The week of prayer recommended by the brethren of Lodiana, which signalized the opening of this year, was observed in various parts of the world, and

was attended and followed with blessed results. The Church is beginning to learn the power of concerted and concentrated prayer, and is realizing the precious truth, that "the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear."

There is also a growing tendency in these days to give a special direction to prayer, and to have particular subjects of supplication to present before the Throne of Grace. This specialty in intercession has proved a means of great good, and has led to rich and abundant answers of peace. And among the subjects of special prayer, which the stirring times in which we live call upon us to select and press in our approaches and appeals before the mercy-seat, there is none that has a stronger claim on the sympathies of the Church than the Roman Catholics in our land and throughout the world. The present condition of the Papacy and the late providential movements in the dominion of the Man of Sin, make this subject of special prayer one of vast and urgent importance, and one that demands the particular attention of all who pray for the peace and prosperity of Zion.

AGE OF CHRISTIAN SYMPATHY AND UNION.

This is also an *age of Christian coöperation and union.* Though there is much of bigotry and division to be lamented, there is a gradual and manifest approach to that glorious time, when the prayer of our Lord shall be answered, and his disciples of every name and land shall become one, even as He and the Father are one. The union prayer-meetings, established in various places throughout Christendom, afford precious tokens of the hastening on of this golden age of Christian unity and brotherhood; and the united efforts of the friends of the Gospel in spreading the truth and evangelizing the world, and the growing intercourse and mutual sympathy between Christians of different nationalities and communions, give delightful promise of the coming of that predicted and blessed day, when the Lord shall bring again Zion, and the watchmen on her walls shall see eye to eye, and shall lift up their voice together in songs of praise.

AGE OF OPPOSITION AND REACTION.

The present period is also marked by an *intense and malignant opposition* on the part of the enemies of Christ's kingdom in some quarters, and a remarkable reäction in others. "The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed." They consult against His people, and say: "Come, let us cut them off from being a nation, that the name of Israel may be no more in remembrance." The hatred of Pagans, Mohammedans and Papists to the cause and people of Christ, has displayed itself in these last days with a fearful and fatal fury. But, as in the case of the mutiny in India, God will make the wrath of man to praise Him. In some places, as in Syria, the door has been closed against the missionaries of the cross, and others of our brethren are waiting at the gates of China and Japan for a more effectual opening into these benighted lands. While "He that openeth and no man shutteth, and shutteth and no man openeth," is

closing many doors in heathen and Mohammedan lands, He is throwing wide open the gates that admit the entrance of His truth and people into Roman Catholic countries. The providence of God is now wonderfully preparing the way for the introduction of Gospel light and liberty into these Papal territories, and the signs of the times clearly indicate our opportunity and our duty to enter, without delay, and with all our might, into these important fields that have been so remarkably laid open to evangelical efforts.

NAPLES; OR, THE TWO SICILIES.

As the eyes of all Christendom are now turned to this kingdom, we have thought that it might be acceptable to our readers to give a brief sketch of its history. The territory over which this government extends, embraces the lower part of the peninsula of Italy and the island of Sicily. The south-eastern portion was early settled by Grecian colonists, from whom it took the name of Magna Græcia, or Great Greece. About B. C. 481 it became a part of the Roman empire, under the name of Calabria and Campania. It was in this territory, at Cannæ, that Hannibal gained a memorable victory over the Romans, B. C. 216. After the breaking up of the Roman Empire, Southern Italy was overrun and occupied by the Ostrogoths and Vandals, and afterwards by the Greeks. The Saracens conquered Sicily, and held it until the beginning of the eleventh century. About the time that William the Conqueror invaded England, Robert Guiscard, another Norman noble, conquered lower Italy. He acknowledged the Pope as his feudal superior. At this time Southern Italy was at the disposal of the Roman Pontiff, who in 1130, conferred the throne on Roger II., with the title of King of Naples and Sicily. In 1176 the kingdom fell to the lot of Constantia, the wife of Henry V., son of Frederick Barbarossa. During his reign, Naples and Palermo suffered terribly from the cruel revenge of Henry against those who resisted his authority. The prisons were filled with bishops and nobles; some of them were deprived of their eyes and impaled, while others were burnt or buried alive in the earth. In 1260, Pope Urban IV., who claimed to be the dispenser of crowns and sceptres, bestowed this unhappy kingdom upon Charles, Count of Anjou, on condition that he should pay a yearly tribute to the Roman Court. He obtained the kingdom by treachery and blood. It was to revenge his cruelty that the Sicilians were led to massacre the French on Easter day, 1282, an event known in history as the "*Sicilian Vespers.*"

In 1450, Alfonso V., of Arragon, conquered Naples, and after many years of cruel war and confusion, the kingdom was re-united to Sicily by Frederick of Arragon, grandson of Charles V., in 1504. After this, during almost two centuries, the houses of Arragon and Anjou contended for the crown of Naples. Amidst a succession of revolutions more rapid, as well as of crimes more atrocious than what occur in almost any other kingdom, monarchs some-

times of one line, and sometimes of the other, were seated on the throne. About the beginning of the sixteenth century, Charles VIII. of France, invaded Italy. Florence, Pisa, and Rome opened their gates to his army. One king of Naples was struck with such panic terror that he died of the fright. Another abdicated his throne, and a third, like Bomba, fled out of his dominions. Charles passed through Italy with as little opposition as if he had been marching through his own realm, and took quiet possession of the throne of Naples.*

This kingdom was under the Spanish sway during two hundred years, and was governed by a Viceroy. Charles V. inherited the united crown of the Two Sicilies, and from him it passed, in 1556, into the hands of his son, Philip II., who, by means of the Inquisition, destroyed every vestige of Protestantism in Naples, and deprived the people of their freedom.

By the treaty of Utrecht, Naples, in 1714, was given to Austria, and Sicily to Savoy. In 1733, it was conquered by Spain, and conferred on Don Carlos, son of Philip V. of Spain, and grandson of Louis XIV. He gave the kingdom, in 1759, to his third son, Ferdinand, on condition that it would never again be annexed to the Spanish crown; and here began the dynasty of the Spanish Bourbons, which has oppressed and crushed lower Italy for more than a hundred years, and which the hero, Garibaldi, has just brought to an ignominious end. In the year 1767, the Jesuits were expelled from Naples and other Roman Catholic countries, and the order abolished by the Pope, on account of the intolerable intrigues and abuses which they fostered and fomented. Ferdinand I. and his cruel wife, Caroline of Austria, were twice driven out of Naples and twice restored by the forces of their allies.

The French revolution interrupted the reign of this miserable tyrant. In 1779, Naples was invaded by the French army under Championnet. The Neapolitan Court fled to Sicily, ordered its own fleet to be set on fire, and abandoned the country and its capital to the enemy. It was at this time that the Parthenopeian Republic was formed. All the patriotic Neapolitans, rejoicing to escape from kingly and priestly despotism, attached themselves with enthusiasm to the new Republic. This republican government lasted only six months. It was destroyed by Cardinal Ruffo, scandalously aided by Admiral Nelson, whose fleet was in the bay. The Cardinal stormed the city, and committed atrocities exceeding in cruelty those of the Reign of Terror in France. They find their parallel in the heathen and moslem barbarities in the mutiny in India and the massacre in Syria. More than four thousand of the most respectable men and women of Naples died on the scaffold or in dungeons.

Napoleon I., in 1805, placed his brother Joseph, and afterwards Murat, on the throne of Naples. After the fall of Bonaparte, the treaty of Vienna, in 1815, restored Ferdinand I. to the Neapolitan kingdom. He made many liberal promises to the people, but these were never fulfilled. In 1820, he was compelled to adopt the Spanish constitution, but he abolished it the following year. Ferdinand died in 1825, and was succeeded by his profligate son, Francis I. Under his reign the abuses in

* Prescott's Robertson's Charles V., Vol. I. Pp. 128, 129.

Southern Italy increased. They continued to wax worse and worse under his successor, Ferdinand II., who ascended the throne of the Two Sicilies in 1830. His wretched reign continued until last year, when Francis II., young Bomba, as he is called, succeeded to the kingdom, and filled up the measure of Bourbon iniquity. He is the last king of the Two Sicilies. With him the Bourbon dynasty has ceased to rule in Naples, and to inflict, on the fair provinces of Southern Italy and Sicily, the cruel maltreatment and miserable misrule and oppression to which the people of this unhappy land have for centuries been subjected.

We have here a fair specimen of the kind of civil government that the Church of Rome produces and admires. The Holy Father has had this kingdom of Naples under his paternal care for many centuries. It lies nearest his holy see and his sacred heart. It has been a fostered and favorite dependent on his triple throne; and what has Rome made of it? The sufferings of the people of Naples have awakened the sympathy and indignation of the civilized world, and made the government under which they groaned, a synonym for oppression and tyranny. "None could not hear, without a shudder, of the lawless cruelty of the Neapolitan police; of innocent men crazed by their sufferings, while merely waiting to be tried; of whole classes of refined and educated citizens, condemned after a mock trial, and then chained to common felons in deep fetid dens, day and night for life, without relief. Every one was disgusted at the narrow and brutalizing bigotry with which the priestly regime of the two southern courts of Italy struggled to stifle all progress and shut out all light from the wretched peasantry, with whose ignorance their domination was bound up. It was felt that these things were an outrage on modern civilization, and that they were heaping up to themselves a bloody retribution against the time to come." The world rejoices that that day has come, and that the Naples of the Popes and the Bourbons is no more.

FOREIGN FIELD.

EVANGELICAL CHURCH OF LYONS.

The Great Question—Bearing Reproach for Christ—Affliction Sanctified—Love and Prayer Triumphant—Growing in Grace—Health found in Christ—Where there's a Will there's a Way—How God rained Books in a Store—Conversion of Madame P., and Correspondence with the Curate—Soldiers—Infirmary—Stations—Conclusion.

SIR, AND MUCH HONORED BROTHER: You have learned by experience, as we have, that the Gospel alone can meet the spiritual wants of man. Neither the frivolity of pleasures, nor the vortex of business, nor the absorbing occupations of politics, can satisfy them. A distinguished writer and politician, M. Guizot, lately confessed: "In my most prosperous days, and in the midst of the greatest successes of my career, I have always found politics insufficient; the political world is cold and barren: human affairs are important and take a strong hold of the mind, but they do not fill the soul. It has aspirations of a different character and more varied and exacting than those of the most ambitious politicians." Of all questions for man, the most affecting will always be that of the jailer

of Philippi: "What must I do to be saved?"

Many around us are putting this solemn question to their hearts, and several hitherto careless and frivolous, have just said to us, as the Greeks said to the apostle, "We would see Jesus." The actual Catholicism shows itself more and more impotent to satisfy this thirst after righteousness, which souls are suffering. How can a church, which loudly declares that temporal power is necessary to the maintenance of its spiritual authority, be in reality the faithful representative of Him who said: "My kingdom is not of this world;" and who afterwards strengthened his apostle with these words: "My grace is sufficient for thee; for my strength is made perfect in weakness." As for us, throwing away the heavy armor of Goliath and of Saul, we wish to content ourselves with the simple pebble of the brook, and to go forth only in the name of the Lord of Hosts.

The little army of our humble evangelists continue their peaceful conquests. Permit us, Sir and much honored Brother, to transcribe for you some facts gleaned here and there in the Reports to the Committee.

BEARING REPROACH FOR CHRIST.

A Catholic lady, who has hitherto given much trouble to our friend R., said to him lately: "Is it true, as they have reported to me, that you have become a *Momier*?"* "No, Madam, I am not wise enough to belong to their society; I have still many defects to contend with." "So much the worse that they have deceived me. They have, however, assured me that you have adopted this pernicious doctrine, which condemns and destroys souls." "Come," she added, "here is a little pamphlet which will tell you better than I can, what their religion is." "It is just one of those little books, which has enlightened me," answered R.; "I wished to see with my own eyes. I heard preaching at the Chapel. These instructions removed all my scruples. I discovered the calumny; and I can not remain in a church which employs means that are vile and such as the conscience spurns."

* A name of reproach given to the Evangelical Protestants of France and Switzerland.—*Ed.*

AFFLICTION SANCTIFIED.

Four days of sickness were sufficient to take off M. Ch. This deep affliction has been a blessing to his young widow. One of her relatives, formerly a Catholic like herself, having come to see her, said to her: "My cousin, your grief is very great. Men can not comfort you. You need a more effectual remedy. You will find it in this book; it is the Holy Gospel of our Lord Jesus Christ." Madam Ch. took the book; read it day and night with eagerness, and found there indeed the consolation which her heart needed. The promises relating to the immortality of the soul and the resurrection of the body, did her much good. She found at length the Saviour for whom, without knowing Him, her soul sighed. Wishing to attend constantly on the preaching of the Gospel, she closes her store on Sunday. "What I thus lose," she says, "in temporal things, I gain over and above in spiritual blessings." The curate of the parish came to see her. She showed him her New Testament. "It is a Protestant book," the curate said. "Is it a bad book?" replied Madam Ch. "Tell me so, and I will burn it in your presence." The priest did not dare to condemn the book; but left, and did not come back again.

LOVE AND PRAYER TRIUMPHANT.

The Gospel was taught the J. family some time ago; but the mother alone seemed accessible to the truth. One day, however, she asked our evangelist to pray in the presence of her children. The oldest daughter was savingly affected and shed many tears. Since then she has regularly come with her mother to our meeting. Her younger sister has been placed at our school. The father, heretofore quite kind, has shown all at once a violent opposition. He has gone so far as to say to his wife and children: "If I meet with any one of your adherents in my house, I will throw him out of the win-

dow." Our evangelist did not allow himself to be disheartened, and now Mr. J., having become more calm, allows his family full liberty.

GROWING IN GRACE.

Mr. B., a house-agent, formerly so cold and indifferent, becomes from day to day more serious and attentive. "My most delightful day," he lately remarked, "is the Sabbath. I experience an unspeakable pleasure in listening to the preaching, which always seems to me too short. There are yet in me many clouds to be scattered; but I rely on the Lord, who causes the Sun of Righteousness to shine upon my soul. The day in which he permits me to partake of the Holy Supper will be the most delightful of my life."

HEALTH FOUND IN CHRIST.

Another, Mr. B., also rejoices us by his progress. "I know," he said, "that I am very unworthy of the grace of God. I confess to Him often that I am a great sinner; but am strengthened when I read in the Gospel that Christ came to heal the sick. Then I feel myself prompted to say: 'Speak the word, and my soul will be healed.'"

WHERE THERE'S A WILL THERE'S A WAY.

Madame F., who does not know how to read, has nevertheless procured a Bible, which she keeps constantly on her table. For some time past she has given two sous an evening to a little girl, who reads for her. All who call upon her are invited to read a chapter. She also gives them tracts. This mode of preaching the Gospel has been blessed to many.

HOW GOD RAINED BOOKS IN A STORE.

Madame B., observing that her patrons and their clerks were always speaking ill of the Evangelical Church, requested one of our sisters to make for her a good collection of tracts. She laid them, without being noticed, in the different corners of the store. She returned some time after, and these gentlemen said: "It has been raining in our store." "We must thank God for it," replied Madame B.; "now then we will have work." "You do not understand," they said, "God has rained a large quantity of little books in our store. We say that it is God who has done it, for these little books speak only of the good God. Take one and read it." "These are the tracts which the Evangelical Church distributes," said Madame B. There was great surprise in all the store. "These tracts are excellent. How comes it that our priests cry out so much against them, and they themselves distribute such bad books against the Evangelical Church?"

These tracts are now placed at the disposal of the workmen waiting for employment, who cannot be served immediately. If one of them has given his employers any cause of complaint, he hands one of these little tracts, saying to him: "We might have censured you, but is better that this book should do it."

CONVERSION OF MADAM P., AND HER CORRESPONDENCE WITH THE CURATE.

On the fourth page of our last Report we mentioned the conversion of Madame C. We have the pleasure of informing you that a wonderful work has already been accomplished in the midst of this large family, a part of whom live in a small village in the neighborhood of Lyons. God has chiefly made use of Madame C. in accomplishing these great things. One of her nieces, Madame P., having come to visit her, she told her of her new convictions, and urged her to give her heart to God. Madame P. then called to mind a Bible, which her husband had formerly bought, and which was lying, covered with dust, at the bottom of a closet. "Perhaps this is not a good Bible," she says to her aunt. They examined it. It proved to be a Protestant version, which they found to agree with the Catholic versions. "Why is not the Roman Church willing to circulate the whole Bible? Why is she so bitterly opposed to Protestant Bibles?" Madame P. could not solve these questions. She sent for one of our evangelists, who

has been able to carry on the good work so well begun by the aunt. In the presence of some neighbors, who regularly met with the P. family, our brother has freely set forth the truths of the Gospel. "God only knows," he told us, "what toil it cost me to bring these souls to the knowledge of the truth; how many questions it was necessary to answer: how many errors to overthrow! The only efficacious weapon which I used was the Word of God and prayer." In one of these little meetings, Madame P. said to her husband: "My dear husband, was it not only a few weeks ago, that you wished to burn my Bible?" "It is true," Mr. P. answered, "for I feared lest by reading it you might become a fanatic; but now my opinion is quite changed. I wish my business would permit me to read as much as you do. I am now talking about it to every one, but I do not feel myself advanced enough to maintain a discussion on these subjects. The little that I do know, however, has been sufficient to modify my way of seeing, thinking and acting, and my conscience does not permit me now to do certain little things, which the world calls innocent; such, for instance, as putting my neighbor's pen into my desk."

The parents of Madame P. and two of her sisters have become equally interested in the Gospel, and are now spreading the pure light of Divine truth in the village of C. of which I have spoken. The liveliest opposition is arrayed against them, and shows itself at times in a way that is exceedingly gross and injurious. The curate of the place thought it his duty to write a letter to them. This is very becoming, and does honor alike to him who wrote it, and to those who received it. It bears date June 14th, 1860, and is as follows:

"SIR: Having administered the communion to two of your daughters, and having been now for a long time charged with the care of the whole of your family as their spiritual director, I have felt it necessary to speak or write to you. Can it be that what is told me about you is true? And would you do me the honor to answer the following questions? 1. Is it true that your family have renounced their religion for another? 2. What is the name and the origin of this religion? 3. What difference is there between it and the Catholic religion? Are you satisfied? Have you not some doubts and misgivings? Would you be willing to die in this condition? I trust, dear Mr. C., you will see in this step, which I have taken after mature deliberation, that I was led by my obligation to discharge my duty, and my desire to be useful to you. Do me, I pray you, the honor to come and see me, or send me an answer, so as to relieve my anxiety; for after all, life is short, and there are not two ways for reaching the true life. And when we change our road, we ought to examine it very carefully. You are the only persons of your honorable family who are in this way. This should lead you to reflect. Do now what you would wish to do in the terrible hour of death. Your eternity is at stake. You are a father of a family, and will have to answer for your four children.

"R. CURATE."

REPLY OF MR. AND MADAME C.

"SIR: We are very sensible of the interest which you take in our welfare. We thank you for the good care and excellent education which you have taken the pains to give to our children. Believe, sir, that we will always appreciate your services. You think that we have gone astray, because we have left the Roman religion, and you ask of us the name and origin of ours. 1. Its name is *Evangelical Christian*, and its origin dates from JESUS CHRIST. 2. As to the difference between the two, it is this; that the Roman Catholic religion does not observe the whole Word of God, and admits many human traditions, while the Evangelical Christian follows the Word of God in its integrity. It does not see any other mediator between God and man than the man Christ Jesus. 3. You ask if we have no remorse or misgivings; if we would be willing to die in this state. To this I answer: Can we be disturbed and disquieted when we trust in God and meditate on his holy Word? He will not suffer us, I hope, to go astray. We are mocked, we are reproached for the name of Christ. We can with justice apply to ourselves the 22d verse of the 6th chapter of St. Luke. We have received anonymous letters, in which we are called by all manner of reproachful names—*beasts*, etc. They have said all sorts of evil things of us—things which the pen is not permitted to repeat. But thanks be to God, we suffer all this for the love of him, and we regard ourselves as very happy. If Jesus Christ, who was without

sin, was treated as a madman and demoniac, ought not we, poor miserable sinners to be willing to suffer after his example? With the grace of God and the light of the Holy Spirit, for which we daily pray to him, that we may comprehend and keep the Scriptures, we hope to rejoice in his presence in a happy eternity. Amen.

"MR. AND MADAME C."

We believe we can say, without indulging in rash hopes, that a glorious harvest is already white in the fields round about Lyons. But we are pained at the thought that the laborers are so few. The work here breaks forth on every side. Several of our brethren can make preaching excursions to distant and different places, but "what are these among so many?" In view of this lack of laborers, we are happy to inform you that four or five of our young men seriously intend to devote themselves exclusively to the service of God as evangelists or pastors. *Unfortunately, there are some among them who greatly need that some generous friend should come to their aid.*

SOLDIERS.

Brother L., formerly a soldier, who devotes himself to this noble mission, is always praising God for his success, without murmuring in view of the difficulties which he every where meets with. "Entering," he said, "into a room of chasseurs, I offered the holy volume, when I received a blow behind my head. I thought I would say nothing; but a second blow brought me to reflection. Then I turned round and asked if there was a single one among them who could represent twelve years of service. The corporal, having taken my side, said with a loud voice, that he would use all his power to punish the man who would dare insult me. I was astonished at the enthusiasm with which the soldiers then took my volumes. In another room, I found a number of young soldiers, who seemed to be desirous to have the New Testament; but they had no money. All at once a corporal, who had some knowledge of the sacred volume, said: 'Whoever wishes to buy this book, I will advance him the amount;' whereupon I was immediately surrounded by a crowd of soldiers, and as I sold volume after volume, the corporal took the name of the buyer, in order to hand me the money afterwards.* In different rooms I saw the under officers soliciting the soldiers to buy the sacred volume. Many of these gentlemen themselves had a copy."

THE INFIRMARY.

This institution also affords us encouragement and occasion of thanksgiving to God. We have the assurance that this humble mansion is inhabited by him, who "took our infirmities and bare our sicknesses." Rarely does one of our patients leave us, without having received some spiritual good. We would that our benefactors could see this work for themselves, and follow it day after day. How would they rejoice to mark, at this very time, the wonderful change, which has been wrought in the heart of a poor woman recently admitted into this establishment! After remaining two years in the Hospital of Lyons, she had been sent away as incurable. Despair seized her soul; and she was on the point of putting an end to her life, when a person who did not belong to our communion, but who had had occasion to visit one of our patients, spoke to her of the Infirmary. She was admitted, although she was utterly unknown to us, and the expression of her countenance was somewhat forbidding. In reply to our questions as to the state of her soul, she answered that her sufferings were enough to give her a title to Divine recompenses, and she was assured that she should enter immediately into heaven, without passing through purgatory. At the end of a few days, however, she manifested great concern of mind. When we inquired about her health, she told us that her body was of little importance, provided her soul were safe. The work of the Holy Spirit was carried forward in her, with a rapidity and depth, which excited our admiration. To this agony there has already succeeded a clear view of the Saviour's love, of His expiatory

* For two months past, the generosity of some friends has enabled us to make a gratuitous distribution of the New Testament.

work, and a hungering after righteousness, which is not the least delightful symptom of the new life. "Oh! what happiness," she said, "to find Jesus Christ as a Saviour, when one has known only idols, and has sought salvation in fasts and penances?" She has no hope of recovery, and talks freely of her approaching end. In the mean time, she expresses at times a desire to live long enough "to prove her love to Jesus."

STATIONS.

Our last Report informed you of the appointment of our brother Maillet to the port of Saint Bel. This friend has been now for some months at his work in this interesting region. "Thanks be to God," he writes to us, "this beloved little church delights me by the brotherly love, which is displayed among its members, and the growing earnestness which they show in endeavoring to build up public worship." Madame Maillet has just obtained authorization to open a school for girls, which has been greatly desired for a long time.—A certain religious interest seems to show itself anew at Tarare; and our brother Maillet goes thither regularly every fortnight.

VILLE-FRANCHE.

In this city, as our brother Dadre remarks, God is carrying on his work. Divine worship is observed with increasing reverence and interest. Christian instruction is gaining ground; the weekly meetings are better attended; the prayer meetings have become more numerous since they have adopted the practice of indicating special subjects of prayer. The Sunday-school reckons twenty scholars; and the catechetical instruction established some time ago, is now attended by some ten young persons. As to our day schools, they are very well managed by our brother, Mr. Laurent, and his worthy companion, who both feel themselves called upon to devote to evangelization all the time and strength they can spare from their special work.

CONCLUSION.

You see then, Sir and much honored Brother, that we also have occasion to set up our Ebenezer, and to say with Samuel: "Hitherto hath the Lord helped us." He opens "the windows of heaven and pours us out a blessing, so that there is not room enough to receive it;" and "His compassions fail not; they are new every morning O Lord, great is thy faithfulness!" We praise him in a special manner, that he is making the precious privilege of trusting in him for the supply of the temporal wants of this spiritual work more easy and delightful to us. We would be inexcusable if, as a church, we should yield to the faithlessness of the Gentiles, and ask: "What shall we eat and what shall we drink?" Not wishing to employ in tours of collection the time of our pastors, which is always so precious, we prepared, in March last, a pressing appeal, entreating our benefactors to enable us to dispense with a work which is in many respects a service of tables. This appeal has been responded to, and we have been able to labor this year without distraction in a work which demands more and more the concentration of all our time, strength, and prayers. We bless God for it, and thank our brethren with all our heart.

Be pleased to accept, Sir and much honored Brother, our respectful and Christian salutation in Jesus Christ.

In the name of the Committee of Evangelization.

F. Poy, President.

Ph. T. Cazalet, Sec'y.

Lyons, Aug. 10, 1860.

BELGIUM.

Evangelical Society—Letter of François Anet.

Brussels, Sept. 1, 1860.

Dear and Honored Brother: Your esteemed letter of the 17th of February last, containing a donation of £51. 12s. 1d. for our missions, led us to hope for a new remittance, which we would have welcomed with joy and gratitude, for this year our finances have constantly been in a condition of great suffering.

I know that you would have aided us more effectively if you could have done so, for you are not lacking either in zeal

or in sympathy for the advancement of the kingdom of God. Nevertheless, I pray your honorable committee to remember us as far as you are able, for we are in great straits, and our difficulties are increasing every day.

The end of the month, the time of our quarterly payments, will bring us immense trouble, if a kind Providence does not come to our relief. That it will do so, I have not the least doubt. He who so compassionately helped us up to this day will not abandon us; and if he has vouchsafed us spiritual benedictions, he will also afford us material blessings. Our annual meetings were held a few days ago, as you have already been advised by the *Chretien Belge*. In anticipation of our Annual Report, I send you the conclusion of it, by which you will see that God continues to water our field of labor with the showers of his grace.

Our Annual Report concludes as follows:

"The reader, who has taken the pains to follow us in this rapid survey of our field of labor, will recognise with us that the Lord still causes his blessing to rest on the labors of his feeble servants, and that the Holy Spirit has given us more and more manifest proof of his presence. In our churches piety continues to develop itself; a knowledge of the truths of the Gospel is increased; brotherly love and sanctification produce their happy fruits; zeal and devotion for the relief of the poor and the advancement of the kingdom of God have not abated, but are becoming still more active and steadfast; the spirit of prayer is manifested every where in a delightful manner, though in different degrees. The appeal of the brethren of Lodiana has been heard in all our churches, and has been responded to with ardor. Happy and immediate results have been obtained. Since this blessed week, the prayer-meetings have been more regular and better attended almost every where. There has been an equally earnest response to the appeal which our brethen in Great Britain addressed to us, to set apart the second week of March for subjects of special prayer. We are all longing for a profound and powerful revival, and lift up our suppliant eyes to the Lord to entreat him to revive his work in Belgium and in every place by the irresistible and vivifying breath of the Holy Ghost.

Two years ago we established the stations of Namur, Houdeng, and Grivegnée. These three new enterprises are no longer in a state of trial. They seem indeed destined to assume an important development. We have just determined on the foundation of a new station at Courtrai, and the laborer who will take charge of it, will repair to his post in a short time. New places of worship have been opened, important chapels have been built, and several of our churches and stations have enlarged their field of action.

We have founded but one school this year, it is true; but if our resources had permitted us, we could have established others.

Within two years, the work of colportage has more than doubled in its extent, and in the importance of its results, and it imperatively needs further enlargement.

In order to meet our pressing necessities, we should have printed double or triple of what we have done.

The gratuitous distribution of tracts, which reached during the last year the number of 75,000 copies, was only 17,021 in 1856–7, in the course of eighteen months, and the total issue in this period of eighteen months, was only 54,438 copies. 20,175 copies constituted the whole issue—sale and gratuitous distribution—during the year 1855–6.

The rapid rise of these figures is due alike to an increase of zeal in our churches, and to the religious wants which did not then exist to the same extent among our people.

A variety of circumstances proves that our principles and our labors are better known to the public. They command the respect, and they have conquered the esteem of many serious persons.

All these facts constitute a solid and

encouraging progress. Since we are obliged to speak of them, we feel the necessity of saying once more that we attribute all the glory of it to God. Besides, if we are satisfied and rejoiced when we consider the part performed by the Lord in the work, we are much humbled and saddened when we cast our eyes upon what we have done, and on the manner in which we have done it. We feel deeply that if our faith were stronger, if we lifted up our hands to the throne of grace with more fervor and perseverance; if we had more of self-renunciation, of fidelity and of zeal, in a word, if we could express in all their force these words of the great apostle: "*For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again*," our beloved churches would cause the light entrusted to them to shine forth with splendor; they would be "a city set on a hill," and God would make them the instruments of a glorious work. We supplicate the Lord that it may be so; and to this effect we beg with importunity the prayers of our brethren and friends, who are interested in the evangelization of Belgium. DO MORE AND BETTER; this is the direction of our consciences and the desire of our hearts. Ye who pray for the peace of Jerusalem, aid us with your fervent petitions.

We would ask no more, and yet we know our best friends would not be satisfied. They wish also to take part in the external labor, by which the church of Christ in Belgium is built up. *Ora et labora*, PRAY AND WORK. If we ask with much entreaty their assistance in *prayer*, we continue also to ask it in *work*, because we can not get along alone. Our wants this year are even greater and more pressing than in preceeding years. We closed our accounts on the 30th of June last, with a deficit of 10,750 francs and 5 centimes; and this deficit has grown since that date by many thousands of francs. The difficulty which we have in procuring any considerable advances of funds being very great, and our resources being at the minimum, our financial embarrassments are a heavy burden. We pray our friends to have the kindness to come to our relief.

The cause of this sad state of our finances is traceable to the increase of our budget of expenditures. This was, two years ago, 86,547 francs, 45 centimes; last year 101,756 francs, 61 centimes, and this year it is 106,623 francs, and 18 centimes. All our operations have been enlarged, and it is natural that our expenses should be increased.

If any one should reproach us with having acted imprudently in thus extending our sphere of action, we would limit our reply to this, that the majority of our most generous donors have on the contrary found that in this matter we were too prudent and timid, and they have earnestly exhorted us to go forward and multiply our means of action. Thus, while expressing our lively gratitude for the faithful and effectual aid which they have rendered us, we would still, with entire confidence, make an appeal to their generosity for the supply of our present and future wants."

Please accept, dear and honored brother, the assurance of my sincere and affectionate devotion.

FRANÇOIS ANET.

HAYTI.

While threatened at home, the Pope has succeeded in reëstablishing his spiritual power in an American country, where for many years it had appeared to be entirely extinct. The new President of Hayti has concluded a concordat which gives to that country, for the first time, a fully organized hierarchy. The comments of the Haytien press on this event are rather humiliating for the court of Rome, which, however, has undoubtedly had most of its demands complied with. It must now soon appear whether the Roman Church in Hayti has still strength enough to struggle against the paganism into which the mass of the poulation have practically relapsed. We believe the prospects of Protestantism, in the same island, are very promising.

HOME FIELD.

The labors of our missionaries, both at home and abroad, for the past month, have been crowned with the most abundant success. Never before have we been so cheered and encouraged to go forward in our work. While in some parts of the missionary field occupied by other societies, there has been a temporary check, with us God seems to have opened the door wider and wider, into Catholic countries, so that we can go almost to the Eternal City, distributing the word of God and preaching "Christ and him crucified." But while our foreign field is so important, we do not forget nor overlook the fact, that there are four millions of these people in our own land, and who need the same blessed Gospel to make them *wise unto salvation.* For their spiritual welfare we have a number of faithful and devoted missionaries, who cease not day nor night, in season and out of season, to lead them to Christ. Some are preaching the Gospel on the Sabbath, and from house to house during the week, while some are laboring to reach the children, and through them, the parents. One of our missionaries in this city having charge of an industrial and day-school writes as follows:

NEW-YORK.

"Our mission and day-school in 42d street reöpened on the 27th inst. There were thirty-five children present on that day, and before the close of the week, our number ran up to the usual attendance.

"I am happy to say, that our school never has been in a more flourishing condition than it is at the present time. We have one hundred and forty-nine names on the roll; and as many pupils in attendance as our school-room will accommodate The two girls who left our school to attend the 'Sisters'' School, have since returned. We are losing some, and gaining others. This gives us much trouble and additional labor, and is very discouraging; but as these children carry with them at least a few portions of Scripture, and many of them the Ten Commandments, committed to memory in such a way as not soon to be forgotten, it may please the Lord, at some future time, to bring home a portion of His word with power to their hearts and consciences, and make it effectual in leading them to a knowledge of the truth.

"We have a very interesting Bible-class. This is generally conducted by Mr. ———. They are questioned on what they read, and are encouraged to ask questions. This leads them to take an interest in the reading of the Scriptures.

The ladies who take charge of the industrial department continue to take a deep interest in our school, and some of them have attended during the whole summer, with the exception of those two weeks when the school was not in session."

LOUISVILLE, KY.

Our missionary in this city has for years been in the service of the Board, and he has received the hearty coöperation of most of the Evangelical Churches in that city. The following extracts from his last month's report will show the progress of the work in his field:

"The mission work here, I am happy to report, is very prosperous. We have recommenced our two industrial schools under the most favorable auspices. I called a meeting (through the newspapers) at my house, for the purpose of electing officers for the year, which was largely attended by many of our most respectable ladies, when we elected superintendents, secretaries, and cutters. We had, on last Saturday, at the first industrial school, 67

children, and at the second we had 87 girls present. Our first meets at ten o'clock, and is in session two and a half hours; our second meets at two and a half o'clock, and continues the same length of time. We have a very efficient staff of officers and teachers to aid in carrying forward the good work, and I hope the instruction communicated by these kind Christian ladies will tell upon the character and conduct of these young immortals. I try to be present at both schools, and assist the ladies in opening and closing. I have three flourishing Sunday-schools, which are filled by a class of children which no effort, save that of your missionary, could reach, or if reached at all, only to a very limited extent —I mean the *Irish Romanist*, than whom, of all the foreigners, there is none more bigoted or more ignorant. I bless God, however, that the light of the Gospel is penetrating the darkness, and I hope it will shine more and more unto the perfect day. My morning Sunday-school averages about 40 scholars. This meets at nine o'clock, and its smallness is on account of the difficulty to get teachers, as most are engaged at that hour. My afternoon school at two o'clock averages over one hundred, and is doing much good, and is often visited by gentlemen from your city and other places, and has been highly spoken of for the good it has done and is doing. My evening school meets at half-past seven o'clock and averages over eighty."

NEW-ALBANY, IA.

Our missionary in this city writes thus:

"Since my last communication we have organized our industrial school for little girls, and with increased interest by those engaged in it. I am making arrangements for another industrial school to be located in another part of our city."

ST. LOUIS, MO.

Here we have two missionaries, a male and a female, and their labors appear eminently successful. They write as follows:

"Our three schools are in as prosperous a condition as we could expect from the irregularity of the scholars. It requires a constant and unceasing effort of labor on our part to keep their permanent attendance. One half-day's visiting in the vicinity of the school tells vastly upon the numbers the same week. The teachers, so far, have proved punctual, permanent, and efficient, and appear to be much interested. Several of the mothers, during this month, have come with their little ones to hear the school sing. We always indulge them, and they go away looking pleased, and promise that their little ones shall attend regularly. We have made over one hundred and fifty visits, obtained the names of upwards of fifty girls for our Saturday schools. In all our experience with this class of people, we have come to the conclusion, that to lead them to Christ gently, yet permanently, we must first impress them with some right ideas of cleanliness and industry. Their homes are so unattractive, for the want of care and labor, that husbands and children are necessarily driven from them, and they seek places where they learn to drink, with many other vices. We have this month tried to impress this great truth upon the women, to regulate and clean their rooms and themselves, and as far as possible, have their meals regular, (however humble,) and in order, and by so doing bring peace, comfort, and happiness to their own hearts. We have already witnessed some good, and hope to see much more. When we see a clean looking bed or stove, we speak of it pleasantly, reminding them that *cleanliness* is an incentive to godliness. Next to this is to get them to sign a paper to drink no more liquor, but to spend the same amount of money in comforts for their families. Our hearts are often made to bleed, when we see the effect of this terrible practice, in the utter desolation of their homes, the absence of every comfort, and more deplorable still, the prostration of their minds, till they forget they have a soul, or that there exists a God. We sometimes hope for

a little success, but oftener feel that our feeble efforts will avail but little against this mighty rushing torrent of intemperance. One thing is certain, that they will never be brought to feel their lost condition and the need of Christ, till their minds are in a sane and thinking condition, without the influence of strong drink."

UTICA, N. Y.

Our missionary laboring among the German population of this city, in giving an account of his labors, among other things, furnishes us with a specimen of the preaching of one of the Romish priests in that city. Having heard in his visits from house to house, of the wonderful powers of this priest, he was induced to attend upon one of his preaching services, which he thus describes:

"When I entered the church he was preaching, but I could not make out from what text. (I have been told that it was about the widow's son). He spoke much about keeping birth-days and giving names to the children; then he said that there lived but one person whose birth-day we rightly celebrate; and that was she who was born without sin, and through her whole life-time remained immaculate; that before her birth, God sent his angel to her father to give her a name which had not yet been known upon earth, the name 'Maria,' which is the more remarkable, as there are the same number of letters in it as in the name of Jesus. The first of these is 'M,' and stands for *mater*, which means mother, to show that she was to be a mother. He then showed what a mother is willing to sacrifice for her children, that she would rather suffer herself than let them suffer. The second letter is 'A'—*auxilium christianorum*—the help of Christians. Then he said how she at all times was present with her help for the Christians in time of war and of peace; and that not a single one ever called upon her whom she had not answered. The third is 'R'—*refugium peccatorum*—refuge of sinners. Here he said, that the whole world was in darkness; that sin had destroyed the world; and that there was no hope until she was born; then the angels rejoiced; the morning star had appeared; and that every sinner must take his refuge in her.

"The fourth is 'I'—*illuminatrice*—she that gives light—enlightener. Here he said that all our minds are darkened by sin; that we can not know our duty nor do it until she enlightens our mind and shows us the way.

"The fifth again is 'A'—*advocata nostra*—our advocate. Here he endeavored to show how faithfully she is in her mediatorial office; how good it is for us to have her as an advocate; and finally, quoted one of the holy (?) fathers, who said that not one sinner ever invoked her, whom she had not answered.

"This was the substance of his sermon. He spoke very fluently, with an air as if it were so. The same day I visited a number of families: some I could easily convince that there was no truth in what he said, but others began to shun me."

MIDDLEPORT, ILL.

Our missionary among the French writes us very encouragingly. There has been much sickness among the people, demanding much of his time and attention, while his own family have been sick with the fever and ague. Still, he writes:

"Never before has my field looked so well. The people have been serious and inquiring after the truth. I have preached three or four times during the week, and as one token of good, a French *gambling shop*, (kept by a Frenchman, and who pretends to be a religious man,) and which until lately has been well attended, has been adandoned and closed up. Thinking that I was to blame, he came a few days since to my door, cursing me and threatening my life. Thank God, I am not dead yet! I have now the pleasure of announcing to you the conversion of four individuals

from Popery. Three of them are scholars in my Sunday-school. They have declared to me that they have found the Saviour. Their parents are Roman Catholics, and knew very little of the Gospel when I came here. The other is a young man to whom I gave a Testament, and with whom I have frequently conversed and prayed. Another, a Frenchman, from France, to whom I gave a Testament and some good books and tracts, a few days since he came to me with tears in his eyes and told me how happy he was in Christ, and how he loved to pray, feeling that God had pardoned all his sins."

This missionary receives but a small salary, only $250. He has a wife and two children, and his family has been sick. He is therefore greatly in need of assistance. He says in his letter to us:

"We are very short for clothing. Most of our bed-clothes we sold before we left New-York. I wish some kind friend would send us a little clothing. Even if they are poor in quality, we would be very thankful for them. It takes all the money you send me to buy my wood, pay my rent, and give bread to my family."

Will not some of our good friends who read this, make up a box for this family? He says he and family are very poor and poorly clad. It would give us great pleasure to forward a box of clothing to these worthy "friends and missionaries for Christ."

ITALIANS IN THE CITY OF NEW-YORK.

Our missionary who labors among them is greatly encouraged in his work, though he is compelled to labor under very great disadvantages, having no house in which to hold worship. During the month he gave a Bible in the Italian to a man eighty-four years of age, who had never seen or read the word of God. The old man received it with the greatest joy.

CINCINNATI, OHIO.

The letter from our missionary in that city is so full of interest that we are inclined to give it entire. Our missionary has but just entered upon his work, and our hope and expectation is that he will prove himself a useful and faithful *laborer*.

"I have been just three months in the employ of the American and Foreign Christian Union, and I can safely say that they have been the pleasantest and happiest months of my life. When I first set out to work I felt as though I could not stand the persecution which, as I thought, stared me in the face, but after a few weeks labor I found that the people were hungering and thirsting after the bread of life, and were ready to swallow and digest with avidity every thing appertaining to Christ and the salvation of their own souls. And now when I look back and see how much of the time I should have devoted to the cause of Christ has been spent in doing nothing, I almost tremble for myself. Since my last report I had to discharge the sad duty of burying my father. Some few weeks ago he was confined to his room from that terrible disease called the Flux, and lingered to the 23d, when he died. His living in the country kept me from seeing him at the last moment. But, thank God, he had a better friend than I possibly could be, in Jesus. His last moments were spent in praise and prayer to God.

During the last month I made but one hundred and seventy visits to Roman Catholics, owing to the priests dogging and following me into every house I visited. The people treated me very well indeed, and were in almost every instance, glad to hear me read in the Irish language. I have been more fortunate than the priests anticipated. Upon inquiry, I find that the Romish Church have sent to Ireland for a large number of books in the Irish language, composed, I presume, chiefly of prayer-books and catechisms; there may be some bibles also. I have

been shown some of the catechisms, and if I mistake not, the people will have to come to me for instruction, as none of the priests or Jesuits can read a word of Irish. I could furnish you with more news of a similar character, but I fear I have outstripped the bounds of a report already. I gave religious instruction in the Irish bible to forty-eight persons during the month; superintended our two Sunday-schools three Sabbaths, visited ninety non-professors of religion, besides one hundred and seventy Roman Catholic families, induced eighteen adults to attend religious worship, and got ten Roman Catholic children to attend Sunday-school, distributed one hundred and forty pages of tracts, and held my bible-class three times. Next week we open our Industrial schools. I intend, if possible, to have six in this city during the winter. Several ladies from the different churches have kindly volunteered to teach the children in these schools."

ALBANY, N. Y.

Our missionary at this station has been in our service for a number of years. The Albany City Missionary and Tract Society have united in his support.

He writes as follows:

"The public mind is becoming enlightened by the continual use of the means of distributing among them bibles and tracts. A few days ago, I was called upon by a Mr. G., an Irishman, who had been brought up in, and strictly adhered to, the Romish system, until lately, by searching the Scriptures, and attending Protestant preaching and prayer-meetings, it hath pleased God to bring him out of darkness into the glorious light and liberty of the Gospel, and now he is filled with a loving zeal for the good of his countrymen who are yet in error. For this he is working earnestly."

GENERAL MISSIONARY INTELLIGENCE.

MISSIONARY ITEMS.

Our readers will find in the previous articles of this number, especially in the reports from Lyons and Belgium, and also in the reports from the home field, much that will interest and encourage the friends of Christian missions, and which will serve, in connection with the items that follow under this head, to supply rich and suggestive materials for meditation and prayer for the *Monthly Concert*.

SANDWICH ISLANDS.

At the last annual meeting of the Hawaiian Evangelical Association, reports from the several stations were presented. From these we gather the following facts. Mr. Coan, of Hilo, says:

"More than thirty years ago a good work was begun at Hilo. Fallow ground was broken up; good seed was sown in faith and hope. A few were organized into a visible church. But these were only the first fruits of a coming harvest. Since then the church has increased three hundred fold in numbers, and has advanced in spiritual gifts. 11,256 members have been gathered into it, the great majority of whom have run well. The whole number of church members received into the churches is 43,758. The number

now living and in regular standing is 19,418."

ROMANISM.

With regard to Popery Mr. Coan says: "Never have the zeal, the boldness, the impudence and audacity of the priests been more conspicuous than during the past year. They have commenced building a church at Hilo. Mr. Bond reports that Romanism is thoroughly awake, active, vigilant, subtle and ubiquitous. I can not avoid the conviction, that we have immediately before us a battle with Anti-christ, long and hotly to be contested. One of the crises, in fact, in our missionary work, seems to be upon us, and our gracious Lord alone knows how much wisdom and zeal we need to meet it successfully. We are indeed sure, in any event, if true to ourselves and to Him, that He will not forsake us, nor the heritage of His own planting on these islands. It will not, nevertheless, surprise me very greatly, if Protestantism shall lose somewhat of its prestige among the Hawaiians, and many of its nominal adherents. The reasons which lead to such a view as this are obvious to all. Popery has advantages in the work of proselyting, humanly speaking, which the cause of truth can never acquire. It presents to the eye and heart of fallen man a *seen God;* and how desperately the corrupt heart lusts for a visible object of worship, let the religious history of our race declare. I said that Popery was *active.* It was never so much so, as at the present time. We have lost one church member by marriage to a Papist, and I have heard of several converts gained by them recently from the world; how many, I have no means of determining.

"These changes are usually brought about by incessant teasing of relatives and friends, who being Papists, make it a point to draw their personal friends with them to that worship. When fairly hold of a subject in that way, they rarely drop him till, literally wearied out with unreasoning importunity, he gives in his adherence to the Pope."

We have received recent intelligence that "there has commenced a most interesting religious awakening among the natives on the island of Oahu. The first manifestation was witnessed several months since among the people of Kaneohe. The good work spread along the northern side of the island, and about one hundred persons have been added to the church of the Rev. Mr. Kuaia. Of late the inhabitants on other parts of the island have manifested an unwonted eagerness to assemble where they might listen to the preaching of the Gospel. The churchs at Waialua, Ewa, and both native churches in Honolulu, have been crowded. Evening services have been held in the city churches. This awakening accompanies preaching missionary tours, which have been made by missionaries, accompanied by their lunas or deacons. One of the old missionaries lately remarked 'that he had not witnessed a scene like this since the days of the great revival, more than twenty years ago.'"

FIJIAN ISLANDS—"GODS GOOD FOR NOTHING."

A RECENTLY returned Fijian missionary says that in the islands composing the group, there are upwards of 60,000 people turned from heathen-

ism to Christianity, and they hate heathenism. The work is nearly overwhelming in Fiji at this day.

The Christians in these islands were very reluctantly compelled to go to war with the heathen; they had endured long, very long. The heathen had reproached the Christian religion as one which made men women-hearted and cowards. The Christians endured that, until at length they were forced to take up arms; and when they took them up, they taught the heathen that Christianity makes a man strong to fight, when righteousness is on his side. They subdued them in a very short time, and the loss of the heathen was about four hundred men. The result was, that the heathen who remained said, "Well, our gods are good for nothing, neither for fighting nor any thing else; let us throw them away;" and as a result of that, six thousand at the very least embraced Christianity, probably ten thousand.

MADAGASCAR.

There is a good prospect that the way will soon be prepared for the restoration of Christian missions in this large and important island, in relation to which we gather the following facts:

When the missionaries first went to the island of Madagascar in 1818, the language of the people had never been reduced to writing. It occupied three missionaries the greater part of the time for eleven years to reduce the language to writing, and to translate the Scriptures into the dialect of the people. When the missionaries were expelled from Madagascar twenty years ago, there were only fifty native Christians left behind. They possessed but very small portions of the Word of God, some little tracts, and a few hymns. They have been bitterly and unrelentingly persecuted. They have been fined, imprisoned, degraded, and made slaves; they have been poisoned by the tangena water; they have been speared to death; they have been cast over lofty precipices; they have been burned at the stake; while the glorious rainbow arched the heavens and inspired them with more than mortal joy. They have given a hundred martyrs to the church of Christ; but far from being rooted out of the land. While, twenty years ago, when persecution began, there were not fifty Christians on the island, there are now thousands, all of whom have been raised up by the special blessing of the Divine Spirit upon the teachings of native agents and the secret study of God's holy Word.

It is a remarkable fact and an auspicious omen, that the reigning Queen, who had promoted this cruel persecution, has now very suddenly changed her entire policy. Of her two sons, who were both seeking the succession to the throne, one had been a friend and protector of the Christians, the other has been their bitter opponent and persecutor. The Queen, moved by some power or influence which no one can trace—who shall say that she has not been moved by the direct influence of the Holy Spirit himself, and in answer to the prayers of God's people?—has all at once, by the most solemn form of proceeding known in the kingdom, declared in favor of that son as her successor who is the avowed friend of Christianity.

In her blindness and cruelty she put to death such of her relatives and

officers as sympathized with her anti-christian views; and has thus made easier the task of her son and successor. In this wonderful way has God made the wrath of man to praise Him, and the remainder of wrath he has graciously restrained.

WESTERN POLYNESIA.

The rapid progress of the Gospel in the islands of the Pacific is fulfilling the prophetic promise that "the abundance of the sea shall be converted unto Christ." The sixty-fifth Report of the London Missionary Society makes the following encouraging remarks:

"The progress of the Gospel in Western Polynesia, as compared with the earlier efforts for its extension, has been rapid. This may be ascribed instrumentally, to various causes, which will, happily, continue to operate with increasing force, in coming years, on other islands yet unblessed. The striking improvement in civilization and social happiness produced by Christianity among the people who have embraced it, has become known to the wretched savages of the West, and the fact has at least abated their enmity against its teachers. The exemplification, too, of this blessed system in the lives and teachings of the native evangelists, who, for the sake of the Lord Jesus, have hazarded their lives among them, has not failed to convey, even to the darkest minds and hardest hearts, an influence tending to enlighten and subdue; while the repeated visits of the Missionary Ship have given status and influence to these devoted men. Beyond these, the early efforts of the white missionaries who have settled on these islands, to acquire the language, to translate the Holy Scriptures, and to make known intelligibly to the people the blessed object of their mission, have powerfully contributed to facilitate the progress of that happy change which is no less wonderful than it is delightful. But, above all, the Spirit of God has been vouchsafed in an unusual measure to his devoted servants; and, as they have prophesied in His name, the dry bones of the valley have been quickened, and a living army has risen to serve and honor the Redeemer."

CHINA.

Bishop Smith, of Hong Kong, preached, a short time ago, a discourse in St George's Chapel, in this city, in which he made some valuable statements in relation to missions in China. As as eye-witness and fellow-laborer, he bore testimony to the zeal and fidelity of the American missionaries in China and Japan. He remarked:

"It is scarcely half a century since the beginning of the mission; and although Morrison has passed into his rest, the seeds he planted are growing into strength in the face of all kinds of opposition aud discouragements, not the least of which are the evil examples of western nations, and the prostitution of the flags of England and America in carrying opium to promote sensuality and immorality among the people. But the Word of God has not gone out in vain; and, at the present time there are about 2,000 baptized Chinese converts as the fruit of their labor. This is but a small number, but when it is viewed as the first drop of the full shower when God shall pour out His spirit on all flesh, it is one for

which we may thank God and take courage."

He next alluded to the wonderful progress of the rebellion in China, and explained the moving causes of an outbreak that, for many years past, has attracted the attention of the civilized world. Emerging from the southern mountains, the rebels have steadily advanced towards the north, and as yet there was nothing to check their progress. For seven years and a half they have occupied Nankin, the ancient capital of the Empire. They had translated parts of the Holy Scriptures, and but very recently the city of Soo Chow, not far from Shanghae, had fallen into their hands. Protestant missions in China had not been unproductive of results, for these people professed a faith which, though abounding in error, was not altogether destitute of truth. He alluded to the Anglo-French expedition to support the fallen Mantchou dynasty, but said that this would not check the advance of Protestant truth. He next gave a succinct account of the success of the Protestant mission to Japan, showing that the task of converting the people of this country was even more difficult than the former.

IRELAND.

There is a blessed work going forward in Dublin. Nor is the work of the Lord, it is believed, diminishing in interest in Ireland generally. Respecting the work, the *British Standard* says:

"Our readers can have but little conception of the great work of spiritual awakening now setting in, in the Irish metropolis, and its vicinity. It is one of the wonders of this age to see of an evening 3000 to 4000 souls convened for prayer, many of whom are evidently under deep concern for their salvation."

A Dublin correspondent writes:

"Every day the solemn manifestations of the Holy Spirit's power are more general and overwhelming. The special services at the Metropolitan Hall are nightly crowded by souls thirsting for salvation. Every class was represented, and nothing could exceed the earnestness and the attention of the thousands assembled.

"Among the number were many of our respectable Roman Catholic fellow-citizens.

"Hundreds of the most thoughtless and depraved have been brought under the gentle sway of the Lord Jesus within the last few weeks, and they, in turn, have become centers of Christian influence in the mart, schools, and academies of our city. Sudden conversions are very general, and many young men who, a week ago, sneered and scoffed at the Lord's wondrous works, are now followers of the Lamb, and are trying to win souls to Him. There are thirty open prayer-meetings in various parts of our city—every one of them well attended, and the means of blessing to many.

"In some of the densely populated neighborhoods these meetings have outgrown the apartments where a month or so previous there was but a thin attendance. Meetings are now held in Phipsboro', a district almost exclusively inhabited by Roman Catholics, and are greatly blessed. Numbers have been brought to know their sins and seek their Saviour. Besides these open prayer-meetings, private ones are almost universal.

"Throughout Dublin there is

scarcely a private street where there is not a social gathering to seek the Lord. The sound of praise and thanksgiving may be heard from many homes where song and revel were wont to prevail."

The lowest estimate of the numbers converted from Popery in the counties of Down and Antrim is 1000. The priests, of course, denounce the revival. They cautioned their flocks against this "new work of the Devil," and represented it as an alarming, contagious disease. They blessed charms and bottles of holy water, and sold them to the people to prevent them from "catching it." One priest realized five pounds in a month from the traffic, and another seventeen pounds in a few weeks. A poor servant boy bought a bottle for a shilling, stole into his master's room, while he was at prayer, and shook the bottle over his head to keep him from taking the "Epidemic."

The awakening is now extending among the Romanists in the provinces of Connaught and Leinster.

GERMANY—REVIVAL MEETINGS.

The *News of the Churches* informs us that, in some parts of Germany, prayer-meetings are held for the outpouring of the Holy spirit, and the brethren are longing for a revival such as has visited other lands. At the Pastoral Conference in Berlin, the matter was discussed, and some of the pastors were able to speak from personal experience of the happy results of a similar gracious dispensation in their own parishes. In one district in the Grand Duchy of Hesse, a movement has been in progress since the beginning of the year, and several individuals have been struck down at the prayer-meeting, or afterward in their own houses. In three villages, alout a hundred converts have found peace in believing on Jesus, and the work is still progressing. Not a few isolated cases have occurred in which individuals, under deep concern about sin, have been so treated by their relatives that the impressions soon wore away, and they relapsed into indifference; but a gracious God will watch over his own, that none pluck them out of his hand.

ARMENIA.

The *Neue Evangelical Kirch* says that in the town of Zile, twelve miles west of Toiat, there has occurred a great awakening at the preaching of the Gospel by a blacksmith. The whole town is in a commotion; the merchants discuss religious subjects with each other across the streets while they sit in their shops; twelve families have publicly confessed their adherence to the Bible teaching; a single Turco-Armenian New Testament passes from hand to hand; a Greco-Turkish Testament, which was borrowed by an adversary, has found its way to the Greek Church, and has been publicly read every Sunday; Turks of distinction, among whom is the Mufti of the place, openly favor the truth, and commend it to the people. The communications of the missionary, Dodd, from Kessal, in South Armenia, report that public worship is there attended in the morning by above 1000 hearers, among whom are many of the old Armenians; in the afternoon by about 900, and in the evening by over 700. Similar are the reports

from missionary White, in Marasch, where a desire widely prevails to communicate the Gospel to others, to help the missionary, and support the mission. Twenty-five hundred piastres were subscribed for this purpose alone last February.

MISCELLANEOUS.

RESIGNATION OF DR. FAIRCHILD.

We insert below the resolutions passed by the Board in relation to the resignation of Dr. Fairchild, and join with them in expressing our regret to part with a brother who has devoted to this Society many years of untiring toil, and has labored faithfully to promote its interests. Though his official connection with us has ceased, we are assured that he carries with him into his new sphere of labor, as pastor of the Church of Montgomery, N. Y., a determination to aid and advance the Society with which he has been so long identified, and whose welfare will always hold a large place in his affections and prayers.

"*Whereas*, The Rev. Dr. Fairchild, in February, 1859, tendered his resignation as Corresponding Secretary of this Society, but was induced, by the request of the Board, to retain his relation to the close of the year; and again, at the annual election of officers for the present year, signified his wish to retire, but consented to serve the Society to the first of August; and

"*Whereas*, We learn that he has now entered upon the duties of the pastoral office, after having labored with great zeal and fidelity for ten years in the service of this Society. Therefore,

"*Resolved*, 1. That this Board, in accepting the resignation of Dr. Fairchild, deeply regrets the necessity which deprives them of his valuable and faithful services, and parts with great reluctance with a friend and coädjutor, who has fulfilled the arduous duties of his office with great satisfaction and success, and who, in all his official intercourse, has gained our esteem by his urbanity and faithfulness.

"*Resolved*, 2. That, while we are grateful to the great Head of the Church for the past efficient services of Dr. Fairchild in connection with this Society, he has our prayers and best wishes for success and usefulness in the new field of labor to which Providence has called him.

"*Resolved*, 3. That the name of Dr. Fairchild be entered on the records as one of the Vice-Presidents of the Society.

"*Resolved*, 4. That the above Preamble and Resolutions be published in the Magazine, and that a copy of the same be transmitted to Dr. Fairchild."

PASTOR FISCH'S MISSION.

We were not able to publish this appeal in the October number of our Magazine, but we give it with great pleasure in this number, and would rejoice to learn that he receives liberal donations for the work in which he and his associates are engaged. We have received one donation for him, and would be very happy to receive more.

PASTOR FISCH'S MISSION.

An appeal in behalf of the Evangelical Society of France, through the Rev. George Fisch, its representative, now in this country.

The Evangelical Society of France was formed in 1833 for the purpose of preaching the Gospel to the people of that great nation. It has already spent more than

$800,000 in this good work. By its agency a large number of churches have been formed. Many of these are now self-sustaining. Their connection with the Society has ceased, in order that it may extend its operations, and prosecute new enterprises, for which preparation is now made, in fields where they will become independent of our aid.

The views of this Society have become every year more and more decided in favor of independence from the State. While the Central Protestant Society is connected with the Established Church, the Evangelical Society pursues a free course, not only on the ground of principle, but also in view of the fact that in Roman Catholic France, its connection with the State is a bondage, and a great hindrance in the work of Evangelization. This Society has, therefore, had the privilege of sustaining the heaviest fire in the battle of religious liberty. At their stations in Haute Vienne, and at some in the department of Youne, they have suffered a long persecution; and where, by the personal interference of the Emperor, the chapels have been reöpened, the schools remained closed, as they have been since 1852. As the law prohibits us to give instruction in common to two children, who are not of the same family, and our schoolmasters must go from house to house, we are under the necessity of increasing their number. Happily the zeal of the converts remains unshaken; and although they are obliged to pay for the Roman Catholic schools, not one of them has ever been induced to use them for his children. The local authorities hoped recently to crush even this hard work of teaching from family to family. They maintained that it was school-teaching in the eye of the law; and the "*Court of First Instance*" and the Court of Appeal at Limoges decided against us, but the "Court of Cassation," in Paris, after the admirable pleading of Count De Laborde, one of our members, reversed that two-fold decision. This unexpected victory was hailed with shouts of joy throughout our afflicted stations.

The Evangelical Society is a great thorn in the eyes of the priesthood in France, on account of its independent position and freedom of action. The high esteem in which some members of the Committee are held by the public, makes their inroads upon Popish ground more effective and more difficult to meet; and if our means could be increased, so as to send laborers to every department of France, this Society would become an instrument of great good to this mighty nation, now so destitute of Gospel truth. Our chief fields of labor are Haute Vienne, and Youne, and the city of Paris, and its neighborhood. We have been led by circumstances to concentrate our principal efforts upon the capital; for Paris is both the head and the heart of France. It is even more; it is France itself. When the Reformation was rapidly taking hold of the provinces, the resistance of Paris decided that France should remain Roman Catholic. Now things are much altered. No field is more open than Paris. We enjoy there full liberty of action. The lower and middle classes like the Protestant faith. We have fourteen schools, where hundreds of Roman Catholic children are educated; and if our resources were more abundant, we could easily open schools and churches in every part of that great metropolis. The extension of the city to the fortifications has added to it eighteen quarters, which form now eight new *arrondissements*. Popery has no influence whatever on the people of this new territory. They are free from prejudice, and ready to listen to us, if we go to preach to them. But our means do not allow it.

The Evangelical Society, on account of its independence of action, can not reckon on the vast majority of French Protestants, who belong to the Established Church, and are, for the most part, rather hostile to evangelization among Roman Catholics. The help derived from Eng-

land has been greatly diminished, the attention of our brethren there having been concentrated upon India and Italy; and our American brethren, who some years ago responded so cordially to the representatives of our Society, Mr. Bridal and Mr. Pilatte, have so many claims upon them that, although their interest in the work remains unshaken, we do not receive from them the help which we obtained in former times. This has involved us in an increasing debt; and, although we have curtailed our work, dismissed laborers, and even closed our Normal School, where we trained our teachers and evangelists, we are yet greatly embarrassed for want of means. We resolved, therefore, to send one of the members of the Committee to America, in order to revive the interest which has heretofore been so effectively shown in our work. Every one feels that Europe is now passing through one of the most critical moments of its history. France now wields the balance of power on the continent. It will exert the mightiest influence on the great events for which the world is now preparing. The cause of the Evangelical Society of France is not ours merely, but that of the Church of Christ at large. It is in a special manner the cause of the Christians of this great American nation, which shows with such clear evidence what strength the Church derives from her independence from the State. They will not permit that one of the most important missions in the world, instead of progressing as it ought to do, should be crushed under pecuniary difficulties; but they will give us help in spiritual things with the same cordiality which France showed in aid of their ancestors in the noble struggle which secured for them their present privileges.

The undersigned, some of whom have known the Rev. Mr. Fisch personally for years, and all of them by reputation, take pleasure in giving him a hearty welcome to our shores, and would commend him to the Churches as a man and a minister of Christ who is worthy of all confidence. The object of his mission is highly important, and his visit will (with the blessing of the Saviour) do great good. We hope that it will be crowned with much success. France is by far the most important nation, in its influence, on the continent. The spread of the Gospel there can not fail to have a great effect, sooner or later, upon Europe and the entire world. Every good work there ought, by all means, to be encouraged.

THOS. R. DEWITT,
R. BAIRD,
S. IRENÆUS PRIME,
A. E. CAMPBELL,
THOMAS C. DOREMUS,
W. W. STONE.

P. S.—Any donations for the above may be sent to the Rev. Dr. Campbell, 156 Chambers Street, N, Y.

WALDENSIAN MISSIONS AND THEOLOGICAL SEMINARY.

THE Waldensian Church is now breaking forth, on the right hand and on the left. She greatly needs both men and money to enable her to lengthen her cords and strengthen her stakes. The following article from the *World* reveals somewhat of her wants and operations:

"With the exception of the Papal States, all Italy now presents a field more or less open for the work of the evangelist. It may be useful to point out what provision has been already made for preaching the Gospel to the natives. The Val d'Aosta, leading up to the southern base of Mont Blanc, is occupied by the Waldensian Church. She has a devoted and able missionary—M. Curie—stationed at Courmayeur, who has also kept up service for a year past in the city of Aosta. In this latter station the work has attained a magnitude which renders it necessary for M. Curie to transfer his residence thither, and another Waldensian minister will supply his place at Courmayeur. There is a spirit of inquiry awakened in many other villages of that valley, the population of

which amounts in all to 100,000 souls. The priests are excited to a high degree of fury. They made an *auto de fe* lately of a copy of a controversial work written by M. Curie, and by their bravos they all but murdered a young colporteur in the suburbs of Aosta. In the city of Milan there is no Italian minister resident. There is a Plymouthian evangelist named Bassele, and a converted priest named Raviole, who is employed by the society of Elberfeld as a colporteur evangelist, and as school-master by a society in Berne. At Bergamo there is a Swiss Protestant Church, of which Signor Kitt is the pastor; and as the majority of his congregation are from the canton of the Grisons, (in Switzerland,) he preaches alternately in German and Italian. Some from among the upper ranks of the Lombards come to hear him, but the lower orders are too ignorant and indifferent. In Turin there are M. Meille, of the Waldensian Church, and Dr. De Sanctis. At Voghera the Waldenses have a school-master evangelist; but pressing calls from other quarters have led them to withdraw their ministers from Allessandria and Casale. At Allessandria there is a Plymouthian evangelist, with a tolerable congregation. At Ganoa there is M. Gay, Waldensian minister, and Signor Mazzarella. The latter is said to have received an appointment from Government, which will withdraw him fron Genoa. At present he is absent, having gone to visit his parents and relatives in Naples, after a long banishment. At Bologna there is settled an Italian minister, Signor Crese, ordained lately at the Oratoire of Geneva, and supported by that admirable Christian man and merchant prince, Mr. John Henderson, of Park. He has only been a few months in his present station, (hitherto unworked,) and has found it up-hill work at first, but he is beginning to gain an audience. There are three meetings of native converts in Florence, two presided over by English ladies virtually, though Messrs. Fabbroni and Gaultiere are the evangelists; the third has as its evangelist Signor Borioni, master in a mission school supported from Scotland. There is also a Waldensian congregation, of which M, Concourde is pastor; and there are congregations both at Pisa and Leghorn, under the superintedence of M. Ribet, another Waldensian. From thence we must make a leap to Messina, where Gavazzi was a month ago, (on his way to Naples and Rome,) dressed in the uniform of a volunteer, and where he has delivered occasionally an open-air philippic against the Pope. Letters from Messina have been sent to Italy, urging the appointment of a missionary to Messina, who would visit and preach to the wounded and sick in hospitals, who amount to more than 1,500 persons. The staff of laborers in Tuscany will be still further increased at the end of this month, by the arrival of two Waldensian Professors of Theology and eight students. The latter are so poor that they have small scholarships allotted for their support at La Tour. These are quite insufficient to support them in Florence. They would each require an addition of 200 francs, or $40. Perhaps some of our readers would like to help these young men, poor and worthy, in their efforts to receive an education, in order that they may preach the Gospel in Italy. Any sums which they may think proper to send to the Rev. Dr. Campbell, 156 Chambers Street, will be faithfully transmitted to the Rev. Dr. Revel, at Florence, who is the President of the Theological School in which these young men are prosecuting their studies.

BOOK NOTICES.

LIFE OF GENERAL WASHINGTON. By John N. Norton, A. M., Rector of Ascension Church, Frankfort, Kentucky, author of "Rockford Parish," etc. New-York: General Protestant Episcopal Sunday-school Union and Church Book Society. 762 Broadway. 1860. 12mo, pp. 400.

We are much pleased with this life of Washington. The history of the hero, who, by his wisdom and patriotism, by his prayers and patient trust in God, no less than by his deeds of valor, laid the foundation of this Republic, ought to be read and understood by every American. The youth, especially, of this country, should be well acquainted with the character and principles of that man whom God raised up and qualified to be the leader of our armies, and the liberator and founder of this nation. Without a particle of sectarian bigotry, he loved the church, of which he was a bright ornament. He regarded Christianity as the only secure foundation of morality and virtue, and nobly illustrated its precepts in his eventful life. We are glad that the Episcopal Sunday-school Union has published this work, which brings so distinctly to view the religious life of this great and good man. The biography is concise and well-arranged, and is written in a simple and attractive style. The volume is illustrated by several handsome engravings. It merits a large circulation among the youth and all classes of readers.

THE BOOK AND ITS STORY. A narrative for the young. By L. N. R. New-York: Carter and Brothers. 12mo, pp. 462. $1.

This is a valuable and instructive book. It describes the pilgrimage of the Bible from its first beginning to its latest advances and triumphs in the world. It gives a faithful account of its origin and composition; traces its progress in various countries and nations, and shows what reception it met with; also, how and when it was translated into the different versions, from the Septuagint down to the last translation by the Bible Societies of the present age. It brings into view its friends and advocates, some of whom suffered martyrdom in its defense, and also its enemies and opponents who labored in vain to destroy the Living Word.

There is condensed in this volume a great deal of curious and interesting matter relating to the literature of the Bible and church history, which make it a very excellent book, not only for the young, but for all who desire to know how God has gathered and guided the rays of that Divine light, which proceed from the Holy Oracles. It has a variety of good illustrative cuts and engravings which add to its value. This useful and attractive book is just such a one as we would like to see in every library, and in the hands of every young person in the land.

MY SAVIOUR; or Devotional Meditations in prose and verse on the names and titles of the Lord Jesus Christ. By the Rev. John East, A. M., Rector of Croscombe, Somerset, England. New-York: Robert Carter and Brothers, No. 530 Broadway. 1860. 16mo, pp. 252.

We have long been familiar with this excellent book, and welcome this new and beautiful American reprint. It contains fifty-two meditations on the names and titles of the Saviour, with a choice piece of poetry at the close of each. This volume will be acceptable to all who love to meditate on the divinity of Christ, and study the beauties of Immanuel. It will aid them to get clearer and brighter views of Him who is the brightness of the Father's glory, and the express image of His person.

AN EXPOSITION OF THE BOOK OF ECCLESIASTES. By the Rev. Charles Bridges, M. A., author of "An Exposition of Psalm CXIX," "Commentary on Proverbs," "Christian Ministry." "Memoir of Mary Jane Graham," etc., 12mo., pp. 384. New-York: Robert Carter & Brothers. 1860.

The author of the Exposition is well known as a clear, sound, and practical writer by his commentary on the 119th Psalm and on the Proverbs, as well as by his able treatise on the Christian Ministry. In this volume he gives a judicious practical commentary of one, in some respects, of the most difficult portions of the Bible. In his preface, he treats of the scope and object of the book of Ecclesiastes—of its author and claims to inspiration. His comments are interspersed with pious suggestions and practical observations, adapted to impress on the mind of the reader the great truths which constitute the burden of the *Preacher's* message. Without claiming

to be a critical work, this commentary gives the results of careful study, and its expositions generally harmonize with those of the best interpreters. Its perusal can not fail to deepen the interest of the reader in this portion of the sacred volume, and help him to see and feel the vanity and emptiness of the world.

THE CHILDREN OF THE PLAINS. By Aunt Friendly, authoress of the "Jewish Twins," etc. New-York: Robert Carter & Brothers. 16mo, pp. 192. 1860.

This is a charming little volume, and has more in it than its modest title indicates. It shows the power of a mother's love and careful Christian training. It describes an actual journey of two young children, whose mother died on the way, from the Missouri to the Pacific. It beautifully illustrates the power of prayer and of filial confidence in God, and the wonderful protection which He, who notices the fall of a sparrow, vouchsafes to those who put their trust in Him. We hope our young friends will not fail to get and read this sweet little story of the Children of the Plains.

THE HAVEN AND THE HOME. By the author of "Memorials of Captain Hedley Vicars," and "English Hearts and English Hands." New-York: Robert Carter & Brothers. 1860. 18mo, pp. 64.

This little book shows how the sailor-boy can be reached by the power of Christian kindness, and guided to the safe and peaceful haven. It sets before us a noble example of zeal and faithfulness, in seeking to evangelize those who do business on the great deep, and points out the way of salvation with great clearness and simplicity. This is a good book not only for the mariner, but for the landsman also; and many, we trust, both young and old, will read it with great spiritual benefit.

THE LIFE OF GEORGE WASHINGTON. By Edward Everett. New-York: Sheldon & Co. 12mo, pp. 348. 1860.

The proprietors of the new "Encyclopædia Brittannica," applied to Lord Macaulay to prepare an article on Washington for that work. He was prevented by other engagements from complying with their request. At his instance, they were directed to Mr. Everett, and the work could not have fallen into better hands. His perfect familiarity with the subject, the elegance of his style, and his easy access to materials, qualified him to give to the world a finished biographical sketch of this illustrious man. Though British writers now vie with each other in paying homage and praises to the American chieftain, it was proper that one of his own countrymen should write his biography. It is well done in this work, which is written with all the classic grace and finish which adorn the writings of Mr. Everett. The rare typographical beauty of the work is in good keeping with the theme, and does great credit to the enterprising publishers. This is a book which will not fail to find thousands of readers among all who venerate the name of Washington.

We have also received the following works, which, we regret, we have not room to notice in this number, namely: From Sheldon & Co.: *Life and Letters of Emily C. Judson*, the richest gem of the season and a most charming book; *Forty Years Experience in a Sunday-school*, by Rev. Dr. Tyng. From Phinney, Blakeman & Mason: *Popular Astronomy*, by Prof. Mitchell; a valuable work. From M. W. Dodd: *Fred. Lawrence, or the World College*, an agreeable and useful story. From the Harpers: *Italy in Transition*, a book for the times; and *The West Indies and the Spanish Main*, an entertaining volume of travels. Also the October number of the *Eclectic Magazine*, with a fine portrait of Garibaldi. This number has a rich selection of articles, and keeps up the high character of this monthly, as containing the cream of the foreign periodicals, and constituting one of the most valuable and instructive magazines published in the world.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF SEPTEMBER TO THE 1st OF OCTOBER, 1860.

MAINE.

Litchfield Corner. Rev. D. Thurston,	2 00
Augusta. S. Ch. and Society,	33 00
York. Cong. Ch. and Soc., to make Rev. W. W. Parker L. M.	43 00

NEW-HAMPSHIRE.

Gilsum. Dea. A. Hayward,	10 00
Derry Village. Cong. Ch. and Society,	11 00
Chester. Cong. Ch. and Society,	2 50
Mason Village. Cong. Ch. and Society,	19 55

VERMONT.

Manchester. Mrs. Cyrus Munson,	1 00
St. Johnsbury. South Church,	72 13
" Messrs. E. and T. Fairbanks & Co., to make Horace Fairbanks and Franklin Fairbanks L. D's.,	200 00

Wethersfield. A Friend, for the Chicago Chapel, ... 1 00
Rutland. Henry Porter, ... 1 00
Shoreham. Cong. Ch., in part of L. M., for Rev. E. B. Chamberlain, . . . 20 00

MASSACHUSETTS.

Conway. Geo. M. Adams, Ex. in part of $300 legacy, by the late Mrs. Sarah H. Adams, ... 100 00
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